1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

pushing aside a door of plaited palm. Every married woman in the family cooks at her own fireplace, which consists of two lumps of hardened clay. Mats used for sleeping and sitting are spread over the entire floor. Wooden stools (fig. 19) may also be found. Bows, arrows, and rattles

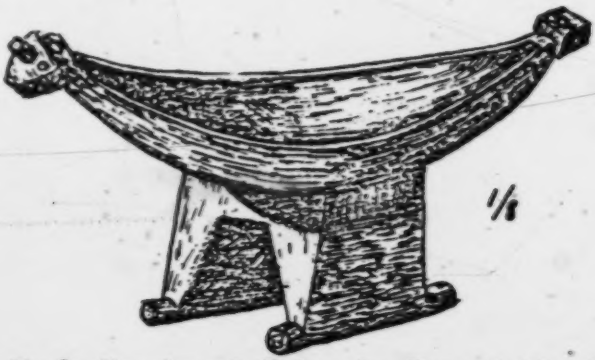


FIGURE 19.—*Carajá* wooden stool. (Redrawn from Ehrenreich, 1891 b, fig. 13.)

are shoved into the wall thatch. Baskets, used for storing such things as tobacco, urucú, and feathers, are hung by a string from the ridge poles. Large baskets containing vegetables lie on the ground next to the thatch.

The dry-season house is identical in form but smaller and of flimsier construction. Thatching is looser and the walls are thatched only about halfway to the ground, the north and west sides often being left completely open. The dry-season village is generally constructed on a long beach and, as the site grows dirty, is moved along the beach. The ground plan of the dry-season village is identical with the rainy-season village.

DRESS AND ORNAMENTS

The most prominent facial decoration is a blue-black circular scarification about an inch in diameter over each cheekbone. The ears of infants are pierced and an ornament consisting of a small polished capybara tooth with a feather attached is inserted. A common ear ornament for children is a mother-of-pearl disk with a cut feather fringe set on a blackened thin rod. In a perforation of their lower lips, men wear wood or bone labrets of a variety of shapes (pl. 21; fig. 21, *a*), each assigned to a different age grade; old men use simple wooden plugs.

Men wear their hair long, winding it round a plaited cotton rope reddened with urucú. Women wear their hair about shoulder length.

Armlets crocheted of cotton are worn at the wrists and just above the elbow; similar ornaments are worn just below the knee and at the ankle. These are worn particularly by children and are supposed to aid growth.

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

78 628 626 are the product of intermarriage and formal friendship. Intervillage feuds are common and are restrained only by the religious community, sanctuary being granted at all religious ceremonials.

ETIQUETTE

576 195 562 All dealings with visitors are conducted according to elaborate formal patterns. The language is rich in formal appellations, exclamations, and honorific phrases. The most remarkable feature is that women are permitted to behave with perfect freedom, whereas men, until they become fathers, behave with a shy and deferential modesty resembling but exceeding that of the Victorian maiden. Normal relations between members [572] of the same village are formal and dignified; only in the men's house or on fishing and hunting trips is the behavior of men relaxed enough to permit horseplay and casual joking.

LIFE CYCLE

553 551 843 846 **Childbirth and Childhood.**—The child gets two sets of names, one male and one female, as soon as the mother is known to be pregnant. These are one's own names given by grandparents of both lines. Taboos in regard to diet and behavior are required of both parents before and after birth. There is a well-developed couvade based on the notion of an 883 862 intimate connection between the infant and its father. Babies are nursed until they turn to other food of their own volition; sometimes ridicule is used as a sanction against particularly recalcitrant children. No intercourse is allowed during the period of lactation. Babies are carried on 854 the hip, and sleep with the mother until weaning, when they are paired [291] off with other children or with a grandparent. The girl child wears no clothing until weaned and then receives a fringed belt.

881 **Puberty and Initiations.**—At menstruation, a girl's cheeks are scarified and she assumes the girdle.

[304] [302] A boy passes through a first initiation at about the age of 8 or 9, when his lower lip is pierced and a small bone labret inserted. A couple of years later, he passes through a second initiation, when his hair is cut short to a tonsure, his entire body is stained black with genipa, and he assumes the penis cord. When his hair has grown out to shoulder length, it is put up in a braid, and he attains full status as a young man.

885 The next change of status for both boys and girls occurs at marriage, when, for the first time, they take on the responsibilities of regular work. 551 Teknonymy is a matter of pride and follows the birth of the first child. The name is retained permanently thereafter, even though the child should 888 die. At about 45 both parents discard their ornaments and accept the 561 status of old age. All the above age grades are named and involve differential behavior and dietary observances.

653333—47—15

/18 cont./

*532 Of other animals there are represented: the crudely depicted dolphin (Fig. 114 /see p. 34/), the snake (Fig. 115 /see p. 34/) well portrayed by a zigzag line, and the two small mosquitoes (Fig. 116a ãhẽ̆, Fig. 116b ĩ̃kõ̆ /see p. 34/), the latter with its fat body full of sucked blood. /Fig. 123 appears here./

Of plants there are found: the banana tree (Fig. 117 /see p. 34/) with leaves and fruit umbel, maize (Fig. 118 /see p. 34/), and manioc (Fig. 119 /see p. 34/), the latter with roots.

Of other representations we have the clay doll (Fig. 120 /see p. 34/); it is drawn from the front and reminds one of the representation of human beings. The pebbles in the sand (Fig. 121 /see p. 34/) are reproduced by small lines. The track of a bird (Fig. 122 /see p. 34/) is very characteristic. The Indians [153] very much enjoyed imitating handwriting; Fig. 123 /see p. 34/ gives examples of these attempt.

β) Outline Drawings

Human figures are lacking. Only representations of individual parts of the body are found, for example, the female [231] sexual organs, which are reproduced in Fig. 124 /see p. 34/ individually and in detail with the anus, and in Fig. 125 /see p. 34/ fill the whole page of the sketchbook in schematic representation and manifold repetition. /Figs. 125-128 appear here./

● [304] The tribal tattooing, which consists of a circle colored blue and cut into each cheek with the help of a stamp, is reproduced in Fig. 126 /see p. 34/. Here the Indians were faced with the problem of drawing a circle freehand; the illustration shows the success with which they did this. See also Fig. 133 below under "objects" /see p. 35 /.

Animals are likewise seldom represented by this method of portrayal. There are no quadrupeds at all. Fig. 127 /see p. 34/ represents a bird, probably a parrot. The animal is drawn from the side. Of unknown significance is the animal ũ̃ẽmã́ in Fig.

[text continues on p. 35.]

/18 cont./

*532

Fig. 112 a and b.

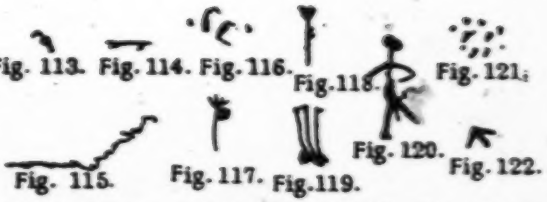


Fig. 113. Fig. 114. Fig. 116. Fig. 118. Fig. 121. Fig. 115. Fig. 117. Fig. 119. Fig. 120. Fig. 122.

Fig. 112, large anteater; Fig. 113, mutum; Fig. 114, dolphin; Fig. 115, snake; Fig. 116, mosquitoes: a) ahé, b) lakõ; Fig. 117, banana tree; Fig. 118, maize; Fig. 119, manioc; Fig. 120, doll; Fig. 121, pebbles in the sand; Fig. 122, track of a bird.

[453]

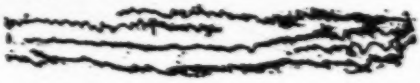


Fig. 123.
Imitation of handwriting.

[304]

[831]

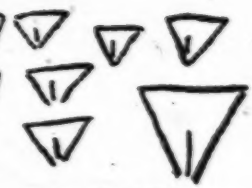


Fig. 125. Schematic representation of the genitals. (A part of the sketch-book page.)

Fig. 124. Female genitals with anus.

Fig. 126. Tribal tattooing.

Fig. 127. Bird.

Fig. 128. perna.

/10 cont./

302 The bristly or wavy black hair of both sexes is cut off straight above the eyebrows and hangs down in back over the neck. Dandies
[301] wear a part about three centimeters wide up to the crown /Fig. 1 appears here/, let the short crown-hair stick up like a brush, and with cotton strings tie the part hanging down in back into a braid, at the roots of which the men sometimes tie a decoration of blue arara or black mutum /curassow/ feathers (ušiktamaru).

301 In the pierced ear-lobes both sexes wear sticks of cane 15-20
[304] centimeters long for everyday.

The plug in the lower lip (anʒõõ̆) is used only by the men. It
[824] consists of the light, flaky wood of the piuva tree and is either cut obliquely with a short point or runs out into a long, thin lamina hanging down on the chest (Fig. 2, b /see p. 18/).

Boys primarily wear, instead of this, small T-shaped pieces of shell (idžă) (Fig. 2, d /see p. 18/).

The most precious lip ornament, which is worn only on festive occasions, but otherwise is kept carefully wrapped in cotton, is a long, heavy, stone plug (manuterĕ) of hyaline or rose-colored quartz, the T-shaped end of which is stuck through the lower lip while the conical button hangs down (Fig. 2, a /see p. 18/). Of the four specimens in the collection the largest is 17.5 centimeters long.

301 /11/ These lip stones, of which only a few have reached
439 European collections, are not made by the Karaya themselves, but are bartered from the Tapirapé, the Tupi people on the like-
[135] named left tributary of the Araguaia. The mountain chains of the left riverbank, such as the Serra dos Cayapos, are rich in this material. A Kayapo stone plug acquired in S. Maria is shorter and runs out to a tapered, blunt end (Fig. 2, c /see p. 18/).

304 Tattooing is limited to the tribal badge which both sexes
619 wear on their cheeks: a blue ring 10-15 millimeters in diameter (auʒamanurĕ) just under the lower edge of the orbit.

515 On the whole the Karaya are distinguished by scrupulous care of the body. They bathe several times a day. Their hair is
302 always carefully combed. All the hair on the face and body is
[412] plucked out. Shears are now commonly used for hair cutting,
[231] whereas formerly piranha teeth were used for this.

/29 cont./

833 2. (cont.)
sursum attrahit, manus natibus ejus supponens. /The Karaya have intercourse with women in the fashion of the native Australians. The man sits on the ground, feet extended, and takes the woman, lying arched backwards above him, his hands supporting her buttocks./ (Cf. Miclucho Maclay, Verhandl. d. berl. Ges. f. Anthr., 1880, p. 87.)

844 Birth. For this the woman kneels on her heels, clasping a post with her hands, while the husband grasps her from behind with strong pressure around her body. Once the child is born, the afterbirth is awaited patiently; then the navel cord is compressed and cut off about three inches from the body with a sharp
[752] taquara splint. The blood contained in it is carefully pressed out, "in order to prevent tetanus /Starrkrampf/," and hot ashes and powder from pulverized piranha teeth are sprinkled on the surface of the wound as a styptic. Since no ligature is applied, it is not rare that the child bleeds to death. The newborn is daubed with urucú red, wrapped tightly in a broad strip of jangada
846 bast, and laid in a "rede" tied by strings (see p. 19). For three days both spouses stay on a strict diet. In order to make the uterus contract, the wife lies down on her back and has her abdomen pressed together for a couple of hours by her husband,
854 who sits next to her, or other persons who relieve him. Some months after birth the child receives the above-mentioned cotton bands.

852 At the age of six to seven years the girls' ear-lobes are
● 304 pierced; for boys, the lower lip as well. The whole community gathers for this. The child sits on a stool decorated with arara feathers in the middle of a large circle. One of the relatives pierces his ears with spines from the tucuma palm, the lower lip
[533] with a sharpened monkey-bone. During this the men stand around and sing a song with the closing verse: idžohã hã hañ, hã hañ idžiohã, i.e., "now it has happened!"

/30/

852 The wound holes are kept open with cotton threads passed
304 through them and changed often. The patient must fast for one day and is permitted to take only liquid nourishment for some time. The whole post-operative treatment is handled by an older woman experienced at it.

852 From now on the boys wear the T-shaped lip ornaments
301 of mother-of-pearl, not until later the piuva wood plugs. On
291 this occasion the bast apron of the women is put on the girls.

With the onset of puberty the young people of both sexes
881 receive the tribal tattooing amid similar ceremonies. The out-
304 line of a circle is marked on both cheeks with a stamp made
[824] out of a piece of gourd (tešiã). Then the place is cut out with
[952] a small sharp stone, and cotton lint is put in the wound. After stopping the bleeding, genipa juice rubbed in causes the blue color of the scar.

881 The first appearance of the period is not celebrated with special ceremonies. The menstruating woman is considered unclean and must live apart from the others during this time. She is not permitted to bathe, but is washed by other women from a gourd bowl especially intended for this purpose.

857 Games and dancing. At an early age the children imitate the activities of adults. The boys practice archery and fishing; the girls give their mothers a hand in the household as soon as
524 possible. The clay figures have already been mentioned as children's toys. There are also small tops (kotauã, Fig. 15 /see p. 61/), canoes and oars, cooking dishes, etc. represented in the collection.

Games popular with the adults as well are the feather ball made of corncobs with ring-shaped inset, and furthermore the "game of cats cradle" /cited in English/ common in North America, as is well known, and recently described by Boas for the Eskimo. Strings drawn from hand to hand through the fingers represent certain animal figures by changing their arrangement. /Fig. 15 appears here./

/32 cont./

754 Since every sickness is considered the work of hostile sorcerers
755 or demons, they rely more on the counter magic of their own "medicine man" who removes the poison by sucking on the ailing part of the body or scares off the evil spirits by means of the magic rattle.

757 One of the most popular medicines of the Karaya is the resin of the almecega (Hedwigia balsamifera), which, stirred in with coconut oil, is used as a smelling essence for headaches and externally for abdominal pain (andžiura).

752 The savages have more knowledge of surgery. They know how to let blood out of the forehead vein, to stop bleeding by applying a tourniquet to the wounded limb, quite rationally sprinkle powdered charcoal on wounds, put splints on broken limbs, and develop great skill in removing thorns with sharp fish-teeth.

757 The custom of emptying the stomach in the morning by artificially induced vomiting, known in North America and Ecuador, is also found here. It is done with charred pieces of taquara (idžiua), which are introduced into the throat until the effect is achieved.

304 824 237 757 The most important medical instrument is the scarification apparatus (i-šaura). It consists of a little triangular or rectangular piece of gourd, one surface of which is weighted with a layer of wax or resin one centimeter thick, while the other bears a row of small sharp fish-teeth (Fig. 17).

Fig. 17. Scarification instrument (1/2).

304 757 These scarifiers are stored in pairs, the convex scratching surface of the one resting on the concave one of the other. The small teeth are protected by stuffing cotton between them.

/33/

304 While the patient convulsively clasps a pole, the points are
757 pressed deep into the skin of the ailing part of his body, and it is scratched open in various directions with quick movements. The blood is scraped off with strips of palm leaves, the wounds rubbed with sand in the bath. It is said to be not uncommon that pulverized pepper is applied to increase drainage.

Even when there is no special suffering, such blood-lettings are done from time to time on legs and arms, "in order to strengthen muscle power."

753 The belief common to all primitive peoples that sickness,
171 as well as death, is something highly unnatural and comes about only through the influence of hostile powers, which the witch doctor alone knows how to ban, prevails among the tribes of South America in such a completely similar manner that everything known about it from one people also holds without additions
[114] for the others. One need only refer to the lucid, exhaustive presentation by Im Thurn (1), to which there is hardly anything to add.

1. Im Thurn, op. cit., p. 328 ff.

756 Among the Karaya the rank of witch doctor (kahotebädõ, according to Spinola hori), of which every village possesses several, does not belong to a closed caste any more than it does among the Xingu tribes.

Anyone who is willing to undergo the required mortifications can become a sorcerer. Nervous individuals, epileptics, etc. are, of course, especially suited for it. Even women can attain this office.

789 We had no opportunity to observe the medicine man treating
791 the sick, but did observe him in his no less important activity
[206] as rain conjurer. He stepped ceremoniously in front of the hut, holding a tobacco pipe in one hand, in the other a long switch with thornback spines stuck on the tip. His face turned toward the heavens, he uttered inarticulate sounds in a loud voice, again and again blew smoke towards the clouds, then mumbled, swinging his staff around his head, incomprehensible words

/48 cont./

172 present petroglyphs inasmuch as the rock drawings are completely lacking precisely at the cataracts of the Araguaia; rather, Martirios Island lies in an absolutely clear and quiet stretch. Nevertheless, it is a most important place for the Karaya. It [131] [648] forms the northern boundary of their territory and it is here that the hordes of the Kayapo hostile to them frequently come to the river. Many a battle may have taken place in this region between the two nations.

The interpretation of the rock sculptures as memorials or border markers, to which perhaps family insignia of prominent leaders have been added, seems to be the most acceptable according to the prevailing conditions. /The remainder of p. 48 and pp. 49-77 are not translated./

/78/

Explanation of the Plates [1]

192 291 302 Pl. I. Karaya. Men and Women (of the fourth village of the Šambioa).

1. Warriors. The man on the left /sic/ with parted hair, [296] [411] [301] the tobacco pipe (Fig. 4 /see p. 28/) in his mouth, holding his weapons in his hand. The one on the right /sic/ shows the hair put in a braid with the feather decoration ušiktamaru (see p. 16) and the national wrapping of the foreskin (see p. 17).

2. Woman and girl with the bast aprons, whose front end is drawn to the rear since both individuals have just got up from [285] the ground (see p. 17). One of the large buriti-fiber mats mentioned on pp. 38 and 39 forms the background for both groups.

Pl. II. Karaya. Men (of the fourth of the village of the Šambioa).

[301] [304] 1 a and b. Portrait of a young Šambioa man with ear sticks and wooden lip-plug, widely parted hair, and clearly recognizable tribal tattooing on the cheeks.

[1] [Plates appear on pp. 103-115--Analyst]

4: Ehrenreich--104 E-5 (1888) 1891 SP9 Caraja SP9

Plate II

142
241
301
302
[304]

1a

1b

[411]

2

5: Krause--8 E-5 (1908) 1911 SP9 Caraja SP9

Plate 14

142
302
304

Facial expressions of Chief Ilk.

/Pl. 14 faces p. 64./

5: Krause--10 E-5 (1908) 1911 SP9 Caraja SP9

Plate 16

142
291
301
302
516
304

Painted Karajá maiden.

/Pl. 16 faces p. 72./

/209 cont./

302 beginning of the dry season, the statements of the Indians about it varied. There were also boys with close-cropped hair who had no wreath of hair. Perhaps the explanation is that the first time (or the first times) the head is shorn quite smooth, while with the last cutting the wreath of hair is left standing. During this time almost all the boys are painted completely black. From
[304] then on they let the hair grow until it reaches down to the eyes in front and to the shoulders in back; then the boys are declared grown-up and are given the tribal tattooing. Youths cut off the front hair over the eyebrows; the side and back hair reaches down about halfway to the shoulder blades. The wreath of hair, however, is still kept under the long hair. They, too, like the maidens, wear the red-colored /210/ parting (lāwōlŭ, lāŭlŭ) and the crown tuft (lāzĭ) (Pl. 43, Ill. 1; Pl. 44, Ill. 1).

Ill. 37.
Boy with stepped hair.

The long dangling hair, annoying while rowing, fishing, and walking through the forest, is tied together in various ways. Either the side hair is knotted over the forehead on either side, or /Ill. 38 appears here/ it is tied together with bast into a little braid over the forehead (hŏsĭdodănă). The back hair is often tied together in the back into a tuft in which clusters of
[239] feathers are sometimes knotted (Ill. 38). Such a cluster of feathers (wăsĭwăsĭdĕlōhĭ) consists of seven little sticks with red feathers, which are fastened as a tassel to a twisted cotton string and from which long colorful parrot feathers hang down at the bottom (Pl. 45, Ill. 2). Usually, however, it is twisted into a braid (lāodŭă), which is either plaited round with narrow yellow bast (Pl. 15, Ills. 1 and 2) or wrapped from top to bottom in a thick red cotton string (Pl. 15, Ill. 4 a, b). This cotton string (lāodūĕzŏ) consists of two separate strings, each of which has a tassel at the end; these tassels hang out from the wrapping at the upper end of the braid. With this type of hair style, which is not, as Ehrenreich assumes, restricted merely to dandies, but is now worn quite generally by the young people, the hair wreath shows very nicely.

/217 cont./

302 In general, either only the upper face or merely the lower face is decorated, and a combination of both decorations occurs only occasionally (see Ill. 50).

304 [239] d) Tattooing. For scarifying the skin, the scarifier (lădji) is used, a piece of gourd shell into which, close to the upper edge, a row of small fish-teeth (kŭlădjŭ, allegedly dogfish) is set, which is held in place in back by a narrow pad of wax (Ill. 51). This specimen corresponds to one brought back by Ehrenreich (Berlin 3953c), whereas in the case of his other two, the entire back side is covered with a thick layer of wax; I never saw scarifiers of this type among the Karajá, but certainly among the Šavajé (see

302

Ill. 49 a-d.
Chin painting.

304 there /see p. 315./). The skin on the arms and thighs is scratched with these scarifiers; I was unfortunately never able to observe the process itself (in this connection see Ehrenreich, "Beiträge," p. 33).

I saw decorative scars only once, namely, on my rower Antonio. They consisted of several ridges running across the chest. These incisions are made with the tooth of the dogfish (cachorra) and rubbed with soot and water, so that they remain visible for a long time. The operation must be done early in the morning by a single man; other onlookers, above all women, may not be present. The wounds are said to heal well, but /218/ a great deal of blood is said to flow in the process. The number of incisions is indefinite. The bearer of such an incision is called wōlĭ (1).

[191]

1. Cunha Mattos reports on this same custom

/218 cont./

●304 [191]

1. (cont.)
from among the Cherentes (Rev. trim. 38, p. 23), although he does not give full credence to his informant.

[307]

Ill. 50.
Full facial painting.

Ill. 51.
Scarifier.

Ill. 52.
a) Tattooing stamp with cross-section and circular surface in natural size.
b) Tattooing knife of stone, natural size.

[554] Concerning such decorative scars Kurisĩ told me that only a person who had killed an enemy was permitted to have such incisions made across the chest and back.

Tattooing. We distinguish between two types of tattooing: tribal and chief's tattooing.

/218 cont./

304
[619] The tribal tattooing, which is characteristic of both sexes, consists of two small blue-black circles about 1.2 centimeters in diameter on /Ills. 50-52 appear here/ the cheeks below the eyes (Pl. 14; 16). As the name for this there was given: ŏděmă̤lūi̯̊, ŏděmă̤li̯̊ů̯, ŏdemărini̯̊. The tattooing is executed in the following manner: With a /219/ stamp (wălĭŏnă = tobacco pipe) made of aruera wood (kūwă̆ŏ̊) the circular line is pressed into the cheek with a slight turn of the sharp, circular edge of the stamp (Ill. 52a), so that it remains visible for a long time (1).

1. Ehrenreich brought back a stamp made of the stem of a bottle gourd (teśiă, Berlin 3913).

Ill. 53.
Chief's tattooing. a) man. b) woman.

Any splinter of a smashed flint stone, which is newly made each time, serves as a knife. It is not further worked, but rather one simply selects a pointed, sharp splinter (Ill. 52b shows four such stone splinters smashed by the Indians and said to be suitable). With these stone knives (mă̆nādjŭ̊ = stone tooth), the circle is now cut out about two millimeters wide, the wound washed out with a wet cotton cloth, and then genipa juice is rubbed in, which soon takes on a blue-black coloring. Allegedly the wound is supposed to heal in two days without festering, but in the case of Mauzí, on whom the tattooing had been cut only recently, I noticed that the upper edges of the circle were slightly swollen. When the tattooing is still new, it is deep, has sharp edges, and has a very dark color. With age it forms a scar, gradually becomes entirely flat, and the color disappears. In a village of the north horde I also observed a man with red-colored tattooing.

[881] The tattooing is incised with the onset of puberty, namely, between the ages of 12 and 14. I occasionally, however, found

/219 cont./

304 881 the two circles drawn with black color on small children. In the case of boys, the time is determined according to when, after the last cropping, the hair reaches down to the tip of the nose in front and to the shoulders in back.

304 463 The tattooing is done by special persons who own stamps and stone knives and are called waiŭădŭ. There was only one such person in the south horde (in Village 6), whereas in the north horde there were several (for example, Ilk in Village 13). They are paid for this operation. No ceremonies of any kind are said to take place, and the children are not always tattooed together, but also singly on occasion, whenever one happens to be able to get hold of the master.

304 [627] The chief's tattooing, which is characteristic of chiefs and their wives, consists of vertical black strokes between the lower lip and the lower edge of the face, which are arranged side by side in one or sometimes also in two lines, one above the other (Ill. 53 a, b). According to Kurišĭ, this tattooing is supposed to be peculiar to women. Even girls are said to have such lines of blue dots on the chin, which is supposed to be regarded as very beautiful. I never observed this last phenomenon, however.

515 /220/ e) Body care. The Indians bathe a great deal; usually ~~they~~ take a bath early in the morning, and even during the day they plunge into the water whenever they feel like it, in most cases probably to cool off by means of the subsequent evaporation of the water in drying.

515 824 388 Two plant products serve as soap in washing; first, a bark (ŭăbăkă = sabão do matto), from which one scrapes off a little, /Ills. 54-57 appear here/, rubs this in water, and washes himself with the lather thus produced; then there is a tree bast (doŭ) which is also used as soap for cleansing.

302 824 The rubbing of the body, the arms, and especially the hair with the fragrant resin (ăndīlă) of the almecegeira (Hedwigia balsamifera), which is ordinarily stored in gourds, is very popular.

/220 cont./

*301

a b

Ill. 54 a, b.
Bone lip-plugs.

a b c d e

Ill. 55 a-e.
Shell lip-plugs.

a b c

Ill. 56 a-c.
Shell lip-plugs.

Ill. 57.
Spirally wound
wooden lip-plug.

B. Different Ornamentation According to Sex and Age
(Distinguishing Ornamentation)

a) Lip ornaments. Such ornaments are worn only by
●304 the male sex (1). The hole necessary for receiving the

1. According to Kuriš, women are also supposed to pierce a hole in the lower lip; he himself admitted, however, that he had never seen this, and I, too, never observed this phenomenon.

/220 cont./ The hole necessary for receiving the
304 ornament /221/ (ĭdjārūlānŏ) is pierced in the center of the lower
[852] lip at the age of about six or seven years. This operation is per-
[239] formed with a piece of bone from the howling monkey (ãzõdĭ =
[463] howling-monkey bone) and by special men, of whom there was only one in the south horde, in Village No. 7. Special ceremonies are not supposed to take place in connection with it, but the piercing seems to take place on the occasion of certain festivities.

*301 In this hole, plugs of bone, shell, wood, or stone are worn. They are regarded as the insignia of the male sex and are never removed, since, as a result of their narrow base, they are no hindrance in eating. Only a few old men sometimes had no lip plug. In barter, a few gave them up without further ado, others hesitated a bit at first and were embarrassed when they no longer had a plug stuck in the hole; generally they immediately made themselves a new one or inserted a reserve plug. The plugs are stuck through the hole from the inside and drawn out again in the same manner.

Ill. 58 a-c.
Wooden lip-plugs of the youths.

Ill. 59 a, b.
Wooden lip-plugs of older bachelors.

The lip plugs are made of different material and in different forms, according to age.

[239] The smallest boys wear plugs made from the bone of the howling monkey. These are about four to eleven centimeters long,

/224 cont./

*301 [304] [602] b) Ear ornaments. The hole serving to receive the ornament is made in the ear lobe, close to the inner edge; it is pierced soon after birth by the mother or a relative (uncle) with a monkey bone or tucum splinter.

Ornaments which differ according to age levels are worn in this hole by both sexes; they are not constantly worn, however, but are put on only occasionally, according to mood.

[237] Children of both sexes, above all the smallest ones, wear the ear ornament called kūädjū (= capybara tooth). A tulip of colorful parrot feathers is fastened to a short, thin palm-wood stem with wax and a wrapping of cotton thread, and in its calyx-bottom there is a mother-of-pearl disk, generally 2.2 centimeters in diameter. From the center of this there rises a rodent tooth (capybara = kū(w)ă; according to Ehrenreich, agouti), which is usually wound round with a black cotton thread (Ill. 63).

The specimens that I brought back show certain differences. The tulip usually consists of yellow-red parrot feathers; the disk is sometimes also surrounded by an inner wreath of small, clipped red feathers. The mother-of-pearl disk sometimes bears one or more concentric wax rings. One specimen has a wax disk in place of the mother-of-pearl disk, and in the case of five others the disk is lacking entirely; the tooth rises directly out of the calyx and in one specimen is wound on its lower part with raw white cotton. Four specimens of the collection have small pendant feathers which hang down from the stick on thin string (1).

1. Ehrenreich, in addition to similar specimens, brought back another on which the disk bears a cross of black string. Perhaps it comes from the Šambioá; see the next footnote /see p. 118 /.

[435] This ornament was worn mostly by babies and children from two to three years old, and, to be sure, constantly; among bigger children it was encountered only sporadically (Pl. 18, left). It is a very precious ornament. The capybara is difficult to hunt because of its timid nature, hence the rodent teeth are

/328 cont./

881 With the onset of puberty both sexes have the tribal rings
●[304] cut on their cheeks; apparently no further ceremonies take place
561 in connection with this. From then on the maidens wear the
301 complete costume of the women, and the cotton pendant ornament is given the red color instead of the black, which was proper
561 for children. The youths live by themselves; where there is a
591 mask house, they spend the day in it and sleep there at night or beside a fire in its vicinity. Where there is none, they sleep beside a fire away from the village. In small settlements with one or two houses, they, too, live in the house.

855 Parents love their children very much. It is touching to observe with what tenderness they cling to them, and how, far from them, they are constantly with them in their thoughts. When Pedro received the (false) message that his children had died, he scarcely spoke for hours and even after that he was noticeably more silent than he had been otherwise. The mothers play with their small children; I even observed the kissing of
855 children. All conceivable ornamentation is put on the little
301 ones; the older the children become, the less ornamentation is put on, until, finally, married persons give it up almost entirely. One woman about 50 years old laughed at her own vanity when she put chains of beads which I had given to her grandchild around her own neck and looked down on them with pleasure. This mania /329/ for adorning children goes so far that they hang around their necks large pieces of broken colorful porcelain
[842] plates, without being aware of the danger (1). "Boys mean more

1. This custom is already reported for the Šambioá by Rufino in the year 1846 (Rev. trim. X, p. 196).

861 to the father, the mother would rather have girls" (Kuriší). The father teaches the son, the mother the daughter. Contrary to other reports, I was assured that beating as a punishment also occurs. Otherwise I observed only the denial of food as a means of punishment (in Village 17, because the boy in question did not go fishing, but loitered around me in the camp).

/336 cont./

164 I saw an umbilical hernia only once, in the case of a boy.

757 I did not learn anything about bloodletting, which Ehrenreich reports.

304 Scarification is very common; almost all Indians bear the scratch scars from it on upper arms and thighs. I was unable to observe anything about the procedure, which Ehrenreich ("Beiträge," p. 33) describes. Concerning the apparatus used for this, see above, page 109, Ill. 51.

[752] ← 164 Of illnesses for which the cure is not known to me, I saw a blind girl, a man blind in one eye, and a boy with dropsy, as well as a man whose legs were atrophied up to his knees and who was able to move forward only by crawling on hands and knees.

757 Ehrenreich reports ("Beiträge," page 32) that in the morning they induce vomiting by inserting a charred taquara rod

Ill. 187.
Bone for cauterizing wounds.

into their throats, in order to empty the stomach in this way. He even brought back such sticks (Berlin 3964). I never observed [846] this custom, but, as related above, simply heard that husbands induce vomiting artificially during the couvade (see page 273).

128 In the following I shall discuss the other illnesses, insofar as I obtained information about them; I shall stress in particular observed cases of illness.

752 In case of snake bite the affected limb is tied up and some pounded dõãhĭ root is put on it.

757 824 There are very many remedies for indigestion and intestinal disorders. For indigestion three different roots are used. Either one pounds the mõnã root (in Brazilian allegedly murizĭ), mix

/355 cont./

292 Karajá, the Šavajé are supposed to make such coverings, whereas the coverings with a wide, black center stripe come, not from the Šavajé, but from the Tapirapé.

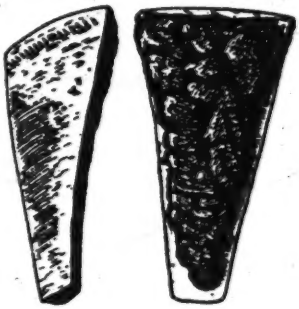
184 [301] Even the smallest girls already wore firmly plaited, black belts which correspond to those of the Karajá. I did not see anywhere the loosely plaited string belts (Karajá, Ills. 30 and 31).

[291] Adult women wore the bast apron, called hăbĭŏdă here, made mostly out of white and only rarely of reddish bast.

303 184 [302] The hair style does not show anything that is foreign to the Karajá. The combs are plaited by the men in the same manner as among the Karajá. Forms and designs correspond to the others; the decorating by means of feather clusters or bundles of cotton is rare, however.

[304] The side cross-threads are also often absent.

302 184 Body painting is identical with that of the Karajá. As oil, coconut oil is used; as color, chiefly urucú, which, with the seeds removed, is stored in huge hollow gourds.



Ill. 189 a, b.
Scarifier (b = back side).

301

Ill. 190.
Ear rod.

304 Scarification is also customary among the Šavajé. The instrument for it (lālēdjŭ; Ill. 189), however, is covered with a thin coating of wax on the entire back side (cf. Ehrenreich's specimens, Berlin 3953 a b, from the Karajá).

515 As for body care, it should be remarked that the Šavajé go to bathe in the lake every morning at sunrise, even when there is heavy fog over the water and it is very cold. They then warm and dry themselves at the hearth fire in the hut.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

302 crown, leaving it two inches long and standing erect, pompadour fashion; while the back hair is braided neatly in a single braid, with a bunch of brilliant feathers fastened at the point, or it may be folded up in three or four folds and tied at the base of the head with a cotton string, to which is secured a bunch of long, bright feathers.

301 304 The ears of both sexes are pierced in infancy, and they wear in them a reed six or eight inches in length and as large as a lead pencil, the greater length of which protudes toward the front and terminates in a bit of shell set in a rosette of crimson feathers.

304 The males, and they only, have the lower lip bored. This is done in childhood, and is probably the initiation ceremony into the rights of citizenship or membership in the tribe, just as a civilian is initiated into a lodge, or a child of Roman Catholic parents ceases to be a "pagan" and becomes a "christian" by reason of the baptismal ceremony. A plug, 301 or spile of piuva wood is inserted into this opening in the lip, which is made larger and larger as the individual grows, until it will admit the thumb. The elderly men who have ceased to care much for display, usually wear nothing in the lip but a plug, cut off short; but the "smart" young men wear an ornament some eight inches in length, flattened like a blade just below the lip. The small boys wear a flat piece of shell an inch or two long, and in the form of a T, the cross-bar of the T holding the ornament in position. A much prized lip ornament, which is worn only on festal occasions, and at other times kept wrapped in cotton and securely laid away, is a long, heavy piece of rose-colored quartz. The lip end of this also is T, or dagger-shaped, so that it may not fall out. It is seven inches in length, and conical at the lower [439] end. The Karayá do not make these, but get them in trade from the Tupý. This ornament is, of course, very heavy, and one wonders how it is possible to wear it; for even the lightest of these lip ornaments cause the lip to hang down in a very ugly fashion. To drink when the plug is out, the opening must be closed with the fingers.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Brazil.

Both sexes have a blue ring tattooed under the eye, forming a deep ugly scar, which is the special distinguishing mark of the tribe. 304 619

The Karayá take good care of the body, bathing many times each day—though this is more to cool and refresh themselves, and for sport—keep the hair well combed, and pull out the sparse beard. They formerly used the teeth of the piránha fish as a kind of saw with which to cut the hair, but they now have scissors. 515 302 412 237

As already stated, the men wear no clothing, or covering whatever. The sash, or apron, worn by the women, is made of the inner bark of the jangáda tree. It is prepared for use by first soaking it a day or two in water, then pounding it with flat stones, and finally drying it. When the wearer of this primitive apron sits, she passes it back between the limbs and sits upon it. Besides this costume, both sexes wear various armlets, wristlets and leglets, as ornaments, which are peculiar to each division of the tribe. Soon after birth, the child's wrists and legs below the knees, are adorned with broad bands made by weaving together cotton cordage on the limbs themselves; while a black cotton band girts the body as a bandage. When the infant is a few months old, these articles are removed, and broad cotton wristlets, leglets and anklets are woven on the limbs, a tassel of cotton cords being attached to the leglets. The boys wear the leglets, or garterlets, until the lip is pierced, while the girls wear them until married. The wristlets worn by adults, cover nearly the whole forearm. They are not put aside until after marriage, and many females wear them until the first child is born. When one of the couple dies, the survivor puts the wristlets on again. This custom has come down from the ancients. As the wristlets and leglets are usually woven on the limbs themselves, they cannot be removed without being cut off. For this reason, they are never removed, nor washed until finally thrown aside. But I found the Karayá quite ready to cut these articles off and give them to me in exchange for some articles I had which took their fancy. 291 [287] 301 [184] [283] [286] [437] [439]